The Malaysia Message

APRIL
1952

The Next Period in Christian Missions

PAGE SEVEN

Good Bread needs good butter

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EASTER OUR HOPE

A Malaysia Message Sermon

MARMADUKE DODSWORTH

"If by any means I might attain unto the resurrection of the dead."—Philippians 3: 11.

AN actress was recently asked her opinion on world politics. She replied that she expected to be killed by an atom bomb within five years and proposed meanwhile to have a "good time." "Good" apparently meant night clubs and new clothes—strange way to meet either final death or eternity. Yet her philosophy is common nowadays. Of any venture, one must add; "If we are still here!" There is no hope in such a point of view.

The Apostle Paul gives expression to a desire—to a hope. "If by any means I may attain unto the resurrection of the dead." He believed in the Great Miracle which is the crowning achievement of all Christ's work. He regarded it as a present truth. It may be obtained now. It may be begun here, it may gather its initial force today, and it may go on accumulating power and impetus throughout the advancing years until the breakthrough into the light beyond which will be the most natural and inevitable thing. The question for Paul was not whether there is another life after this, but whether he had the power and the inspiration of the other life in this life. He answers, "Yes."

The Christian view does not, of course, eliminate all mystery from the future; but as someone has said, it is the mystery of light and not of darkness. The night of Crucifixion Friday would be unbearable to us, were it not dispelled by the pure sunlight of Easter morning. The Cross could not stand as the emblem of Christianity were it not supported by the empty tomb. The hope of the Christian is richer than any other, because the light he knows is the LIGHT OF THE WORLD. We cannot conceive of light being put out. It is the mystery of light and not of darkness.

The human ship must have a cargo which it can sail right through the portals of death. There are some things which we feel ought not to die. "Truth crushed to earth will rise again." "Love never faileth." True love cannot be confined by the borders of time. Friendship has a subtle fragrance coming from the deathless country. Men working together for great causes have the light of immortality in their eyes. Yet apart from the resurrection of Jesus, faith in the triumph of goodness and the defeat of evil has no foundation in fact; and our hope that somehow good will be the final goal is only a hope. God has His way in the end. He may lose one battle; He still wins the war. Our Risen Lord stands as the Vindicator of those who have lived the good life.

The Christian proposes to attain to the resurrection from the dead by uniting himself with that which cannot die—the power of Christ. We only really see life—real life—when we unite ourselves with those influences and forces that help us to rise in the scale of character. "For the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." There are some things which can never die. Those things for which Christ died still live. Jesus showed by His life and His dying that the life of love is victorious over death.

Paul said: "I know that my redeemer liveth." Easter is stronger than a hope. It is an assurance. I can say, "I know." The resurrection of Jesus Christ meets man's faith as a seed falls into its proper ground. Jesus did not create the hope, for it is world-wide and in every man; but Jesus "brought life and immortality to light through the gospel." He led man's hope from shadows and fears into confidence. To men facing persecution, He pledged a country for the soul. "Do not fear those who kill the body, and after that have no more that they can do." The words were fulfilled in Jesus Himself. A bugle is blown from Castle Rock in Edinburgh at sundown. It can be heard through heavy fog. The rock cannot be seen, still less the sunset. But we know then that there is a rock and a sun's light. How else to describe Jesus? His life is a bugle blown "from behind the battlements of Eternity." His words are like our words, but they have another accent. His deeds are like our deeds, but they are charged with another power. His death is like many another death in our cruel planet, but it clears us age on age. By Him we know that out there above the mist is the Rock and Sunlight.

I want to conclude this sermon by quoting from the magazine *Guideposts*. Natalie Kalmus, colour director for Technicolour Motion Picture Corporation, tells about the death of her sister.

Her dying sister said, "Promise me that you won't let them give me any drugs. I realise that they are trying to relieve my pain, but I want to be fully aware of every sensation. *I am convinced that death will be a beautiful experience.*" She prayed, "Dear kind Lord, keep my mind clear and give me peace." Then she said at the last: "There are many of them. There's Fred.... Ruth.... What is she doing here? Oh, I know." Ruth was her cousin who had died the week before. But she had not been told of Ruth's sudden death.

We may have the assurance that our loved ones who have gone on are wonderfully happy. All we need do is so to live that, when our turn comes to go forward into the silent halls of death, we may go with simple faith in the promise, "I am the resurrection and the life."

The Malaysia Message

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MALAYA AND THE WORLD METHODIST COUNCIL

Reported at the Malaya Annual Conference in January by Mr. Ee Soon Howe and recorded in *World Parish* for December, 1951, the results of the Ecumenical Methodist Conference, held last September in Oxford, England, promise a useful and practicable organisation of Methodists the world over.

The name of the organisation was changed at Oxford to WORLD METHODIST COUNCIL and it set in motion an International Methodist Historical Society. It is this society which publishes *World Parish*, and which soon will release a volume entitled "Who's Who in Methodism." The Society also proposes to publish a new and annotated edition of the "Journal of Francis Asbury," an "Album of Methodist History," and an "Encyclopedia of Methodism."

Six members of the World Methodist Council are allotted from Malaya, Burma, and the Philippine Islands. Mr. Ee, our delegate to Oxford, is in the list, as are also Bishop L. J. Valencia and the Rev. Jose Ferrer, both of Manila; the Rev. U Po Tun, Mandalay, Burma; the Rev. U On Kim, Rangoon, Burma; and Mr. Lik-Kin Ding, of Baltimore, Maryland.

It is hoped that this number may be increased by action of the Council at a later date, according to word received from Mr. Ee.

DODSWORTH CHAIRMAN OF COMBINED CABINETS

Bishop Raymond L. Archer announced on February 15 that he has requested Dr. Marmaduke Dodsworth to serve as Chairman of the Combined Cabinets of the Malaya and Malaysia Chinese Annual Conferences, during the time of the Bishop's absence from the Area.

This means that Dr. Dodsworth is authorised to act for the Bishop in matters "on which a decision needs to be rendered which might effect more than one district." Dr. Dodsworth can be addressed at 136 Burmah Road, Penang.

District Superintendents should be consulted concerning any problem of administration arising in their own territories but larger matters should be referred to Dr. Dodsworth. Ministers who have particular problems may also discuss them with him.

Bishop Archer, in his announcement, exhorted pastors to get behind the total programme of the Church. "I found that the reports brought to the recent sessions of our Annual Conferences," he said, "indicated a definite healthy growth on the way towards self-support throughout the churches and also a growing appreciation of the responsibility which rests upon the church to enter more fully into the evangelistic programme on which the life of the church depends."

Looking to 1953, the Bishop continued: "Next year we must have a meeting of our Southeastern Asia Central Conference. That will involve an expense of upwards of Malayan $10,000. The Conferences concerned are under obligation to pay that expense. If every year each church gives a reasonable amount towards the central Conference expense, the burden will not be heavy on any one church."

"We shall be thinking of you during these coming months and can assure you that you and your families and your work will be much in our prayers," Bishop Archer concluded. "May God prosper the work of your hands and make this Conference year one of the best that we have so far experienced. The task confronting us is great but our resources of divine strength and guidance are still greater."

Bishop Archer may be reached by airmail at Methodist Board of Missions, 150 Fifth Avenue, New York 11 New York. He will be in San Francisco, California, until mid-May.

The Rev. Robert A. Blasdell, of Singapore, has been elected a correspondent-member of the International Methodist Historical Society.

Bishop Ivan Lee Holt, president of the Council, says: "In full consciousness of the need of man, and the imperfection of our service, we feel urgently moved to recall all the members of our world family to our first works of scriptural holiness, fellowship and evangelism, and to remind them of the insistent duty of applying the Gospel to all the conditions of human life. We say to every Methodist: 'Let your walk and conversation be such as adorn the Gospel of Christ!."

Sir Gerald Defines the Common Duty

General Sir Gerald Templer, appointed High Commissioner for the Federation of Malaya in January, arrived in Kuala Lumpur on February 7 and has entered upon his new responsibilities with extraordinary energy and with remarkable dedication.

Malayan Methodists who have attended various educational and welfare meetings with the new Commissioner have come away impressed with his emphasis on the necessity for spiritual undergirding in the multifarious tasks ahead for the people of Malaya of all communities.

When he first met the people at Kuala Lumpur airport upon landing, he affirmed:

> I am convinced that the peaceful and prosperous future of Malaya is of vital importance *not* only to Southeast Asia but to the whole of the free world. In a country like Malaya there must be many divergent aspirations and there are bound to be latent or immediate conflicts of interest; but there is one thing which we *all* want and to which *all* personal and sectional interests must be subordinated—namely, a strong, free, and truly united country, with a prosperous and happy people. That, I am sure, is the true goal of all men and women of good will in Malaya. It is also the earnest desire of the government and people of the United Kingdom. And the prerequisite must be the restoration of law and order.

Concerning resettlement problems, Sir Gerald said, in a radio broadcast on February 25:

> The one-time so-called squatters have now mostly been physically resettled, but that is by no means the end of the problem; in fact it is only the beginning. We are now faced with the human problem, and this human problem can only be solved by methods which spring from the heart, rather than from the mind. Those of us who have been the more fortunate of God's creatures do not easily realize the difficulties and feelings of some of those who live in resettlement areas. Many of these people have felt that they are not really part of the community and have gained an impression that they are not wanted. This has caused them to be distrustful and in some instances even to resent the administration. Do we want this state of affairs to continue or are we really sincere in our desire that they should be given an opportunity to become useful citizens, living a happy and peaceful life, at peace with their fellow men; calm and contented in their own minds?
>
> If we believe, as we should and must believe, that the latter is the true objective, then every decent man and woman must do his or her share to bring about a change. We must ensure that these children grow up in an atmosphere of friendliness and goodwill, and not in a welter of suspicion and resentment.

His Excellency, The High Commissioner, Federation of Malaya, General Sir Gerald Templer, K.C.B., K.B.E., C.M.G., D.S.O.

Bataks and Chinese Chosen

Three Chinese and three Batak Methodists will represent Sumatra at the forthcoming session of the Southeastern Asia Central Conference. They were elected at the meeting of the Sumatra Provisional Annual Conference at Medan, January 17-20.

This is the second of Conference delegations which have been chosen entirely from Asian members. The Malaysia Chinese Conference list has already been published.

Conference sessions were conducted in the Indonesian language, and important speeches and reports had to be translated from or into Hokkien for the benefit of Chinese pastors. Certain reports presented in English were interpreted into Indonesian and Hokkien as well.

"One of the noteworthy things was that the local Church leaders were anxious to assume more authority," our reporter writes.

On January 16, a reception was held for all delegates. Representatives of Batak and Chinese groups were heard in speeches, and choirs of Bataks and Chinese each rendered a choral number. Bishop Raymond L. Archer addressed the group and refreshments were then served.

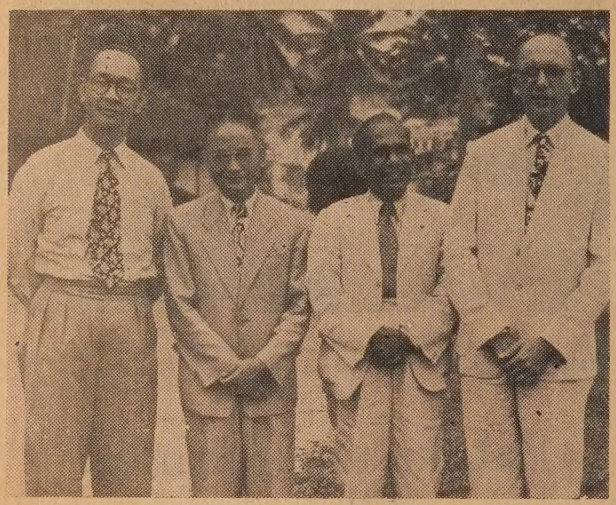
Bishop Archer presided at a service of Holy Communion on Thursday evening, January 17, and the sessions concluded with a sermon by the Bishop and the reading of the appointments on Sunday.

SHIPS SAIL EAST — AND WEST

Malaya's four delegates to the General Conference have all sailed for San Francisco. But they did not choose the same route and they did not embark on the same ship.

Dr. and Mrs. Hobart B. Amstutz arrived in early March in New York and will take the overland route to San Francisco. Dr. Amstutz paused in the journey at Colorado Springs, Colorado, for the Methodist Conference on Missionary Strategy, where he met Bishop Raymond L. Archer. Bishop and Mrs. Archer reached the West Coast on March 16.

Also taking the Atlantic route was Mr. Geh Hun Kheng, of Penang, who boarded the "Chusan" there on March 2, accompanied by his son, who is going to the United Kingdom for further studies. Mr. Geh transshipped for America after reaching England on March 22.



Malayan Delegates to San Francisco: Geh Hun Kheng and C. E. Fang, Malaysia Chinese Conference; Joshua Baruch and H. B. Amstutz, Malaya Annual Conference

The Rev. C. E. Fang, of Kuala Lumpur, left Singapore as a passenger on the "Island Mail," one of the ships of the American Mail Line, on March 7. This ship was due to reach California by March 26.

Last to leave was Mr. Joshua Baruch, of Malacca, who met the "Castleville," of the Klaveness Line, in Hongkong, March 30, and boarded her bound for America via Pacific. The "Castleville" touched at Singapore, and then proceeded to Port Swettenham, Penang, Sumatra, Java, and Manila, before reaching Hongkong.

Mr. Baruch, born and educated in South India, is the son of Mr. P. Baruch, widely-known as Father Baruch, who, at 87, is residing even yet in Malacca. Father Baruch served in past years as supply pastor at Seremban and Alor Star and for a time taught in Jean Hamilton Training School in Singapore.

Mr. Joshua Baruch's teaching career began at Methodist English School, Buitenzorg, Java, when he first knew Bishop Archer. It continued in the Geylang branch of Anglo-Chinese School, Singapore, after which he accepted Government teaching posts in Singapore and then in Malacca.

In 1934, he became art-master at the Government High School in Malacca. His paintings have attracted wide attention in connection with his travel-talks on India.

It has been in the field of Tamil music that Mr. Baruch has become best known. First in Singapore and then in Malacca he was the director of the Tamil Church choirs. He passed the final examination of the Royal Schools of Music in singing. He contributes to *The Light of Salvation,* has been active in Malacca Teachers' choir and other music societies.

A local preacher, he is now supplying at Jasin. He is vice-president of the Teachers' Union, a committee member of the Advanced Approved School and of the State Welfare Committee. He toured India last year from Calcutta to Kashmir and thence to Cape Comerin.

Mr. Geh Hun Kheng is the headmaster of the Suffolk Section of the Anglo-Chinese School, Penang, and chairman of the Board of Home Missions for the two Annual Conferences in Malaya. He was a delegate to the Central Conference in Singapore in 1950 and is a member of its Committee on Lay Activities and Woman's Work.

An active member of the Chinese Methodist Church in Madras Lane, he has taught since the twenties in Penang. Mrs. Geh died in 1950. There are three children.

RESETTLEMENT RALLIES SCHEDULED

Malayan Christian Council sponsored a Conference of Church and Mission Representatives in Kuala Lumpur, March 13, to plan and coordinate religious activities in in the new villages throughout the Federation.

Delegates from Methodist, Anglican, Presbyterian, Assemblies of God, and the Overseas Missionary Fellowship (China Inland Mission) groups attended. Canon G. K. Carpenter of Jinjang was elected chairman and the Rev. J. Harry Haines, Ipoh, secretary.

Following morning and afternoon sessions, the attending representatives met in separate sessions to plan for the months immediately ahead.

Methodist workers, after adopting a plan for surveying of all areas in which new villages are located, have scheduled the following Resettlement Rallies, which ministers and laymen are urged to attend. Here is the time-table:

April 28: Malacca—at The Methodist Church, 10:00 a.m.
April 29: Seremban — at The Methodist Church, 10:00 a.m.
April 30: Kuala Lumpur—at Wesley Church, 6:00 p.m.
May 1: Klang—at Anglo-Chinese School, 10:00 a.m.
May 3: Ipoh—at Wesley Church, 10:00 a.m.
May 7: Penang—at Wesley Church, 4:00 p.m.
May 8: Taiping—at Wesley Church, 4:00 p.m.
May 9: Sitiawan—at The Methodist Church, 4:00 p.m.

OUR COVER

Dr. John R. Mott, one of the world's greatest living layevangelists and winner of the Nobel Peace Prize in 1947, scans a missionary map of the world with Dr. John Branscomb, pastor of First Methodist Church, Orlando, Florida, U.S.A., of which Dr. Mott is a member. A Methodist Conference on Missionary Strategy has just concluded at Colorado Springs, Colorado. (Photograph courtesy of First Methodist Church, Orlando, Florida).

The Next Period in Christian Missions

JOHN C. BENNETT

Recent visits to several countries of Asia have convinced me that there should be a great change in emphasis in missionary work. I was surprised to discover how large a part of the missionary enterprise has been the establishment and the perpetuation of institutions which have very little to do with evangelism and which only indirectly strengthen the Christian Church. In the future I believe that our emphasis should be on direct Christian evangelism and on those projects which make the greatest contribution to the building up of the Christian Church.

First, let me explain that I am not suggesting that institutional work should be abandoned. What I say is not said in criticism of what has been done. It is said only in connection with future policy. I visited Christian colleges in India and Pakistan which I greatly admire. These colleges have been factors in very few conversions but they have provided a Christian education for Christians. They have great influence on the minds and hearts of non-Christians. The moral influence of these institutions is an essential resource in those countries. Also, these institutions create an environment for the Church, points of contact between the Church and world, a kind of buffer for the Church. I am thinking of one Christian College in a new Moslem country which stands very high among the educational institutions of that country and which may be an important factor in keeping it from being controlled by a fanatical Moslem spirit. Christian medical work requires no justification. It is an essential Christian act because of the desperate need for medical care in all of these lands. I hope that, while there should be a careful evaluation of the institutions to which Christians are asked to give financial support, any shift of emphasis will not undercut work that is known to make the kinds of contribution which I have mentioned.

Is it not possible that a fresh interest in evangelism in the church at home might lead to an increase in missionary giving if it became clearly known that our work abroad is to show a proportionate increase in this concern? When I speak of evangelism I do not have in mind any stereotyped methods of personal evangelism or of mass evangelism. I have in mind every effort to bring the Christian gospel to the people who have not known it or who have not taken it seriously. I have in mind every effort to extend the Christian community, to relate it to new groups among the workers in the cities and among the people in small towns and villages. I have been hearing about "rural evangelism" in Japan all of my life but until I visited Japan last summer I did not realize its importance. It refers to work in all the towns in Japan with less than ten thousand inhabitants. It means that the Church should go out where most of the people live instead of being an ingrowing middle class community in the larger cities. In the vast majority of these towns there is no Christian church at all.

Also, when I speak of evangelism I do not mean any narrow conception of the gospel, one that is individualistic. Even personal conversions are more likely to take place if it is recognized that the Church is concerned about the whole life of man. I shall never forget a meeting in Cambridge, England, in 1946, where many of the leading theologians of Europe seemed to agree that the chief obstacle to evangelism is the social injustice from which the poor suffer and with which, not without some cause, they associate the Churches. In nations which are becoming aware of their social problems and where many of the most thoughtful people are at least interested in the message of Communism, it is futile to think that the Churches can get a wide hearing if they go out with a narrowly individualistic or a socially conservative message. In fact one form of evangelism in a country like India must include clear and radical social teachings so that people may learn that Christianity, while opposed to Communism is on the side of the rising of the peoples of Asia against feudal oppression. It is fatal to allow the impression to get abroad that Christianity is chiefly the religion of the middle classes of the west. Social teachings alone will not usually convert people to the Christian gospel. But the impression that Christianity is socially irrelevant can keep them away. In the next period Christianity may win many souls because it is both this worldly and other-worldly, because it meets the deepest inner needs at the same time that it stimulates people to change social conditions, because it provides a radical diagnosis of life that cuts through the illusions of both economic individualism and Communism.

My chief reason for stressing evangelism is my conviction that within the past twenty years there has developed in the Churches which have a background of theological liberalism a surer grasp of the uniqueness of the Christian gospel. Much of the contemporary missionary work was originally inspired by a type of theology that had lost to some degree this sense of the uniqueness and irreplaceable character of Christianity..... Twenty years ago my own conception of Christianity would have provided very little basis for missionary evangelism. I thought then that the most important contribution of missions was to modify the non-Christian religions. When I hear of Christian colleges that have Christian faculties, (in one a third of the students are Christians and in another seventy percent of the students are Christians), and when I hear that in the past twenty years there have been almost no converts to Christianity through the influence of either institution I cannot help feeling that around such colleges there has been too much of the type of theology which I also shared twenty years ago. It is hard for me now not to believe that a presentation of the unique gospel of God's act of revelation and redemption in Christ against the background of the whole Biblical message would have had different results. Wherever there is a tendency to interpret Christianity chiefly in terms of moral idealism combined with a vaguely Christian theism, there is no reason whatever for rejecting the syncretistic position of those who would seek merely to modify Hinduism.

I am not advocating what many people call Neo-Orthodoxy as the basis for missionary work. I believe that we are moving away from the Neo-Orthodoxies of ten years ago as well as from the Liberalism of twenty years ago. There is a mediating type of theology that

has wide influence today that might well give the missionary work of the Church a fresh start.....

One strategic reason for emphasizing evangelism and the strengthening of the Church in Asia today is the possibility that Communism may extend its control over the whole continent. I do not prophesy that it will do so. In India the Communist movement has actually lost rather than gained in recent years. But always in the background there is the desperate poverty of India and other problems which cry for solution. I found that many people in India who are opposed to Communism are rather fatalistic about its coming. They see no alternative movement that even appears to have a programme that is relevant to the problems of Asia. I hope and pray that they will be proved wrong and I think that there is a reasonable chance that they will be proved wrong. And yet the future is hazardous to say the least. The form of missionary work that is most sure to leave a deposit that Communism will not destroy is the winning of people to full Christian commitment and the strengthening of the Christian Church. A form of Christianity that consists chiefly of emphasis upon moral ideals, social service and the formation of character does not prepare people to see the illusions in Communism. The experience that the Christian Church has had in China makes me think that it is very easy to move from Christian idealism to Communism. The day of disillusionment for the Christian idealists will come but then it may be too late for them to extricate themselves from a situation which they have helped to create. We can expect Christian educational and medical institutions to be taken over very quickly by a Communist government. All that can be done to help the Church to have better leadership, to strengthen its own inner life, to win converts who understand the full Christian gospel will help to prepare a Christian remnant that will continue to exist under a Communist regime.

The Church even now should look ahead to the stage beyond this Stalinist Communism with its intolerable forms of oppression and its fantastic illusions. It will not last forever. Decades filled with tragedy may seem long but they are short periods in the life of the Church. When it passes it is not impossible that people who have been trained by Communism to concern themselves about the problems of society may find that the religions of

(*Turn to next page, please*)

IN THIS ISSUE

Around the Map	15-17
Christian Education	22
Christian Literature	22
General Conference	6, 8
Goh Hood Keng	12
Kingswood School	13-14
MYF	18-19
Names in the News	20,23
Resettlement	5, 6
Sumatra Annual Conference	5
Taiping Hostel Opening	9

PICTURE CREDITS

Department of Information, Federation of Malaya, page 5. Gunnar J. Teilmann, Jr., pages 6, 15, 16, 19, 20. Methodist Information, New York, page 8. K. C. Yeoh, page 9. Ray F. Spear, pages 13, 14. Wing Kwong Studio, Klang, page 19.

BISHOP PAUL B. KERN

Bishop Kern, scheduled to deliver the Episcopal Address when the General Conference of The Methodist Church convenes in San Francisco, California, April 23, is retiring from active service this year after 22 years as a general superintendent. He began his ministry in 1902 and served as dean of the School of Theology at Southern Methodist University for six years. As president of the Council of Bishops, 1947-48, he attended the organisational meeting of the World Council of Churches at Amsterdam in 1948. He has been resident bishop of the Nashville area since 1938. In the Episcopal Address, he will be speaking for all the bishops of the Church concerning the opportunities and responsibilities facing the General Conference.

SCHEDULE OF EXAMINATIONS, 1952

The Board of Ministerial Training and Qualifications of the Malaya Annual Conference has announced that conference course examinations in English and Tamil will be held three times in 1952, as follows:

Subjects grouped under Part I: week commencing May 15.

Subjects grouped under Part II: week commencing September 15.

Subjects grouped under Part III: week commencing November 15.

All under graduates and other candidates are requested to contact immediately the Rev. V. A. Chelliah, Registrar, c/o Anglo-Chinese School, Johore Bahru, and make arrangements for their examinations.

The Rev. Kjell C. Knutsen, Mrs. H. E. Josselyn, wife of the District Officer, Larut and Matang; the Rev. Ralph A. Kesselring, Tengku Mentri, Perak; Mr. E. C. Hicks, Senior Inspector of Schools, Perak; Dr. Marmaduke Dodsworth.

Methodist women in the United States will be certainly gratified to know that the beautiful and comfortable Hostel of the Lady Treacher Girls' School, built with their magnanimous gift, was formally opened on February 11. They would be delighted to see in this Hostel, a large family of boarders—Malays, Chinese and Indians—living together in a spirit of joyous cooperation.

Youngest in the family is six year-old Ding Swee Har from Sitiawan. Ding studies in Primary One. Many of the girls are students in the secondary department in LTGS. All of them were indeed excited when their Hostel was opened that Monday afternoon. On the eve of the opening, they had worked incessantly to see that everything, including the electrically-washed sheets of their double-decker beds, was spotlessly clean. They were very happy when the hundreds of visitors complimented them on the lovely building.

Happiest of them all was Miss Delia Olson. She had nursed the idea of the Hostel, dreamed about it, and overstayed her tour of duty to make it a reality. Her vision, her energy, her devotion to service, were well spoken of both by Dr. M. Dodsworth, Northern Malaya District Superintendent, who presided at the impressive opening ceremony, and by the other platform personalities. Rev. Ralph Kesselring, Education Secretary of the Methodist Mission, revealed that on his first visit to Taiping some 22 years ago, Lady Treacher Girls' School had "abominable" buildings, but now it had the finest in the country.

The Senior Inspector of Schools, Perak, Mr. E. C. Hicks, said he was happy to know that the school had been opened in 1898 during the reign of Queen Victoria, and that the opening of the Hostel during the reign of the New Queen was a happy augury. The State Education chief hoped that the school would have a happy period and play a great part for women in Malaya. He remarked that in America 60 per cent of the teachers are women, and concluded by urging that as many girls of the School as possible should join the noble profession of teaching.

"To the Uplift of Girlhood"

K. C. YEOH

Tengku Mentri, Perak, on behalf of the public, said, inter alia, "We all know of the high tradition of the Methodist Mission and its great contribution towards education in this country.....The citizens of this town in particular, and the District in general, owe a great debt of gratitude to Miss Olson.....I only hope that this is the nucleus round which an even bigger institution will be built in the future."

In an eloquent address, Bishop Raymond L. Archer dwelt on the social and political trends in Southeast Asia. He declared that in the struggle for independence, in the building up of a new nation, an enlightened motherhood was of immense importance. Bishop Archer then said that the Hostel opening was the crowning event in the work of the LTGS in Taiping and paid a glowing tribute to the devoted service given by Miss Olson for the cause of education.

The new Hostel at Lady Treacher Girls' School in Taiping

After the Bishop's speech which ended the first part of the programme in the School Hall, the large and distinguished gathering then went over to the Hostel. Miss Olson presented the Hostel to the Bishop who dedicated it "to the glory of God and to the uplift of girlhood in Malaya." Mrs. H. E. Josselyn, wife of the District Officer, Larut and Matang, cut a ribbon to declare the Hostel open.

The Hostel now houses eighty boarders under the charge of Mrs. Kjell Knutsen, the amicable Superintendent.

More on

CHRISTIAN MISSIONS

Asia are strangely irrelevant to the issues with which they have become pre-occupied and that Christianity alone can fulfill some of the longings which Communism has aroused. Whether or not that will prove to be the case will depend in large part on the presence in their neighbourhood of Christians who are prepared to show them how Christ speaks to *their* condition. The training of such Christians now should be a special concern of the Christian mission.

Editorial

THE QUICK AND THE DEAD

Christ is crucified within my heart,
As surely as with Roman nails,
When I deny Him, when betraying doubt
The fortress of my soul assails.

As surely as upon that radiant dawn
In Joseph's garden, Christ can rise
Within my heart, if, all undaunted, faith
Confirms the souls's divine surmise.

"FULL FELLOWSHIP A VITAL RESPONSIBILITY"

Another memorial adopted by the Malaya Annual Conference requested the General Conference to abolish the Central Jurisdiction. There were only two dissenting votes.

The Spirit of the resolution is excellent. Its result, if written into Methodist law, would not be entirely beneficial.

Lest some be confused by the term, "Central Jurisdiction," let us point out that it has no reference to the Southeastern Asia Central Conference nor to any other Central Conference. It is the grouping of all Negro Annual Conferences and Missions in the United States of America. The American Church has six jurisdictions, five of them geographical and one, the Central, racial.

Fortunately, the number of enlightened spirits on matters of race is increasing, and progress has been made. It seems likely that by inspiration and education, the desired result would not be too long in coming; but by legislation such as that proposed, progress may be deterred. The wheels of law often grind bitterness and resentment, even in the case of good laws.

Dr. Frederick B. Newell, of New York, wrote in 1947: "As of the present, jurisdictionalism cannot be dissolved without friction and possible disunity. Even an effort to this end might prove disastrous . . . at this hour. This does not mean that jurisdictionalism is socially just or racially righteous. It simply means that jurisdictionalism has in it certain practical values for the governing of 8,500,000 people and to liquidate it suddenly would be impracticable."

The plan now in operation provides that delegates to the Central Jurisdictional Conference elect their own bishops and that their Jurisdiction has proportionate representation on all General Conference Boards and Commissions. Any nationwide Board with six members has one from each Jurisdiction. This places the Negro in a very favourable position. But there is a weakness in such an arrangement. No man ought to belong to a certain Board merely because he is a Negro, no more than he ought to be restrained from membership because he is a Negro. The favoured position is based on the fact of his colour rather than on merit. This is not proper.

It is almost certain that the two men who voted against the memorial did so not by reason of prejudice but because of misgivings in the actual operation of the proposed law. Sensing this, the Committee on Memorials qualified the proposition by stating that the memorial should be passed only if the interests of Negro Methodists could be served to advantage and if they desired such an amendment. The Church in America must bow in shame that it is one of the most highly segregated social institutions in a democracy which proclaims that "All men are created equal." One man was heard to remark at Kuala Lumpur, "Well, there has to be an operation on the patient at some time, and it may as well come now." If it does come, it will doubtless be an operation.

The Episcopal Address to the 1948 General Conference took this stand: "We must be wise enough to recognize differences that do exist in the thought and practices of our people, and proceed, not upon the prniciple that demands conformity, but upon that which achieves unity in diversity."

And in its report on "The Christian Church and Race," that General Conference recommended the enactment of "such permissive legislation as may be needed to facilitate cooperation between and among the local churches and the conferences of The Methodist Church on problems now originating in the life of the church because of present organizational strictures."

The report continued:

> That the General Conference authorize a continuing commission to study the practices and organisation of the world-wide Church to the end that racial discrimination shall ultimately be eliminated from our fellowship, which commission is to report to each General Conference.
>
> That every Methodist, and every Methodist church, conference, and institution accept the achievement of full fellowship in our churches as a vital responsibility.

It may be that such permissive legislation, allowing the crossing of these racial barriers on the local church and conference levels through mutual consent, wherever it is desired, is the first step toward the accomplishment of the purpose of the memorial. This already is practiced in several localities in the northeastern part of the United States. A notable example is the Saint Marks Church in Harlem, which is affiliated with the Northeastern Jurisdiction.

If all American pastors and laymen could live in Southeast Asia for a time, a workable solution of their problem would then be clearly evident. We have learned some lessons in this part of the world which we would do well to share!

WHO SHOULD RECEIVE THE HOLY COMMUNION?

Who? The *Ritual* of our Church answers: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways....."

Does this mean that only Christians should be invited to the Lord's table? Yes, presumably; the Sacrament of Holy Communion has long been one of the two which The Methodist Church recognises and in which its people participate. One cannot make the kind of confession suggested in the *Ritual,* nor can he profess an intention to follow the commandments of God, unless he adheres to the principles of the Christian faith in some form.

Then does it mean that only church members should kneel at the church alter when Communion is observed? And does it mean that only Methodists, or only members of our particular Methodist Church, may partake at our services? It is impossible to answer these questions in the affirmative. Usage may have made it customary to restrict participation in the Lord's Supper in one or all of these ways, but it cannot be said to be either in the spirit or in the letter an injunction of the *Discipline.*

Many of our churches in Malaya forbid baptised Christians from receiving the elements until they have become full members. Some congregations actually invite non-members to depart, following the sermon and benediction, while full members alone remain to witness the Supper of the Lord.

We believe such practices are inimical to the Christian conscience and a stumbling block to new Christians. Granted, as Karl Quimby points out, that

> The Communion service.....is and ought to be the most sacred act of worship in the church.....the act of highest dedication, a new pledge of allegiance. Of course it should never be performed perfunctorily, it is too sacred too vital an experience not to be approached with care, in the right attitude, and with a mind and heart ready to meet the living Lord and eager to admit our sins and discover new strength for a larger ministry. It should be observed not so frequently as to make it common or rob it of its distinctive quality. Yet it ought to be frequent enough to serve as a reminder of the sacrifice and presence of the Lord Christ with us now.

The Eighteenth Article of Religion puts it in these words: "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death....The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith."

But Article XVIII concludes with this admonition: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

It is the two words "reserved" and "worshipped" which should give us pause as we determine who should be welcomed to the table.

Quite true it is that in a country like Malaya, where there are numerous non-Christian influences, care must be exercised to see that new Christians are made to sense the important differences between the Christian faith and other religions, and that we handle aright the precious badges of our faith. To abuse by insincerity and ignorance the sacraments of the Church is unforgiveable.

But neither is it tolerable to reserve the Communion as though it were an object of worship. Methodists do not believe it is.

Here is a young woman who earnestly desires to live the Christian life but who, because of family objections, has never received baptism. She fulfills all the requirements which the pastor enumerates in the General Invitation. Suppose she really feels she would like to kneel and accept the symbols of the death and sacrifice of Christ. What should the pastor do?

Charles M. Sheldon's work, *System of Christian Doctrine,* has long been considered a Christian classic. On this subject he writes:

> Since baptism is the initiatory rite of Christian discipleship, there is obviously a certain propriety in making it in general the antecedent of the privilege to participate in the Lord's Supper. But no one can prove that it is the will of Christ, that, always, irrespective of the demands of special circumstances, baptism must be insisted upon as a prerequisite to access to the Lord's table. It is not in the spirit of Christ to reckon rigid conformity to ecclesiastical propriety above the dictates of Christian cordiality. Much less, then, is it legitimate to insist upon a special form of baptism as a condition of participation in the eucharist.

Or take the case of a young man who has been baptised and who has married a Christian young woman who is, herself, a church member. Must he be denied access to the Communion before he has joined the Church? With his own dedication in baptism still fresh in his mind and heart, what feelings would be his if such a barrier should be placed before him?

At this Holy Easter season, we will do well to recall that Jesus inaugurated the Sacrament of the Lord's Supper as a time of intimate fellowship with his disciples. We do violence to the spirit of that fellowship if we persist in cloaking the Communion in a mystical otherworldly observance which is sharply limited both in appeal and in meaning.

And let it be said that Christians of *all* faiths are entitled to receive the elements of the Communion in our churches. "Close communion," or the admission to the table of only members of one's own denominational group, certainly is not in the Methodist tradition. Although we may not be allowed to participate when we visit churches of other denominations, may our own doors be kept open for all Christians to enter, to worship, and to commune. John Wesley, when he was a missionary in America, excluded a pious man from the Communion, but he heartily repented of his action some years later (*Journal,* September, 1749).

We can learn a lesson from Wesley. We had better also learn one from Jesus Christ, who did not deny the cup even to Judas. No pastor need seek a better example.

"God Has Given Me A Great Work...."

In the retirement of Goh Hood Keng, an era has ended.

But a new period of service has begun.

Officially granted the retired relationship in January by the Malaya Annual Conference, "Brother Hood Keng," as he is affectionately known, now becomes Conference Evangelist by appointment of Bishop Raymond L. Archer. He will be available for preaching missions in Malay and English and churches and pastors are requested to contact him directly with their requests.

Long before the Straits Chinese Church at Kampong Kapor was erected, and when it was still called "Middle Road Church" of the "Baba Malay congregation," Goh Hood Keng was its pastor. As early as 1906 he was contributing articles to *The Malaysia Message* concerning the progress of the work in evangelism and Epworth League activities.

Although his tenure as pastor dates from 1916, he was associated several years earlier with the Rev. F. H. Sullivan and two fellow school teachers, Goh Leng In and Chew Cheng Yong, in the work of Malay preaching. By March, 1915, he was carrying the full load of Malay-speaking pastor.

His district superintendent reported in February, 1916:

> The Baba Malay is essentially a student congregation. We owe a large debt of gratitude to Brother Goh Hood Keng for continuing year after year to serve this church as pastor without so much as a dollar even for the expenses of pastoral visitation.

A convert to Christianity in this church, he has given his life to the work of the Straits Chinese Christians, around whom Miss Sophia Blackmore began her ministry in 1887. Here is this testimony:

> At the age of seven I was put in the Anglo-Chinese School for my education, and while I was there I came under Christian influence and teaching ..... I was painfully conscious of the fact that I was not the man I might have been, and I yearned to know of a way in which my sins might be blotted out, and I might be able to gain access to some power that was beyond me that would help me to live the life I ought to live. I found that way revealed in Christianity.

Previous mention has been made in these pages of Goh Hood Keng's twenty-year tenure on the staff of the Anglo-Chinese School, Singapore. Ordained deacon in 1915 and elder in 1919, he was chosen lay delegate to the General Conference of 1920, held at Saratoga Springs, New York.

The twenties were marked by personal sorrows for Brother Hood Keng. His wife passed away in 1924 and leprosy threatened to destroy him in the following year. Even when the realisation of his dream was at hand, he was in the hospital almost to the day when the new Bickley Memorial Church at Kampong Kapor was to be dedicated.

Appointed a J.P. in 1937, he remained in Singapore during the war, and has continued to serve through the

forties and into the fifties. Let him tell his own purpose in the ministry:

> I have been preaching "the gospel of the grace of God" and pointing men and women to Him who was the "Lamb of God, which taketh away the sin of the world." If life is more than meat and raiment, and a man's character is of greater value than his earthly possessions, then God has given me a great work to do, and I ask for none greater.

Thursday, February 7, the Official Board of Straits Chinese Church at Kampong Kapor gave a party to welcome their new pastor, the Rev. E. S. Lau, and their new district superintendent, the Rev. Chew Hock Hin, and to honour the retiring pastor, the Rev. Goh Hood Keng.

There were a number of tributes to Brother Hood Keng for his past service, but there was a notable emphasis on the future also, as he enters a new sphere of activity in the Kingdom.

Mr. Yap Pheng Geck, of Sze Hai Tong Banking and Insurance Company, Singapore, prominent layman, said:

> I feel duty bound, on behalf of the host of people whom Mr. Goh Hood Keng has either taught in school or else converted to Christianity, to pay him a public tribute. I represent one of those who have been thus doubly blessed by him.
>
> As an educator he can boast of pupils who today are making commendable contributions to

(*Turn to page 15, please*)

We Visit Kingswood School

WITH MABEL REID

When the children from Kingswood School go home for the long holidays in December and January their rosy cheeks are the envy of their Rangoon friends. Plenty of fresh vegetables, fresh fruit and good meat, fresh milk and eggs are builders of healthy bodies. Freedom to roam about the hills, collecting moths, butterflies, beetles and various kinds of insects, gives a hearty appetite, and children consume quantities of food at each of the four daily meals. All bread and cake are baked in our own kitchen and are wholesome and tasty.

The following nationalities are represented on our staff: Burmese, Karen, Anglo-Burman, Anglo-Indian, British and American. The pupils represent the following nationalities in order of their respective numbers: Karen 48, Indian 46, Burmese 33, Gurkha 17, Shan 15, Chinese 10, Pakistani 4, Anglo-Shan 4, Anglo-Burmese 3, Danu 3, Intha 3, American 2 and one each of Lahu, Mon, Sino-Burmese and Anglo-Turko.

Where is such a school to be found? It is to be found at Kalaw, a town in the Southern Shan States of Burma. Kalaw (the accent is on the second syllable) is on the branch of the Burma Railways from Thazi on the main Rangoon-Mandalay line up through the Southern Shan States. It is also connected with Upper and Lower Burma by roads which in general run parallel with the railways. It is also connected by air with Rangoon, Mandalay and other large towns in Burma through the airport at Heho, a small town between Kalaw and Taunggyi, the political centre of the Southern Shan States.

Kalaw, at an elevation of 3,800 feet, has an ideal climate, comfortable during the hot season, and with frost and crisp air in the cooler months. It has an annual rainfall of about 50 inches. Pine trees add to the beauty and general attractiveness of the place. It is no wonder that many people think Kalaw is Burma's finest hill station.

The Shans are a peaceful hill people, and it is a great pleasure to live among them. They were allowed much self-government during the British regime and are still governed by their own Sawbwas or chiefs, most of whom have inherited their states. They are today a part of the Union of Burma but have charge of their own autonomous State. The president of the Union of Burma is the Sawbwa of Younghwe State near Kalaw, and the Foreign Minister of the Union of Burma is also a Sawbwa. Kalaw is the headquarters for the Southern Shan States Agricultural and Medical Departments, and both are headed by Shans.

Main Building, Kingswood School, Kalaw

Kalaw has two hospitals, both having well trained Indian doctors in charge. One is a Civil Hospital similar to those maintained by the government in all the large towns of Burma, and the other is a Railway Hospital.

Kingswood School was established at Kalaw in 1927, but it may be said to be the child of an orphanage maintained in connection with the English Girls' School, operating at the end of the last century on Lewis Street, Rangoon. In 1896 a lease on a hundred acres of land at Thandaung in the hills east of Toungoo, was secured for the orphanage. The following year a large and substantial stone building was erected on a hill-top in what had formerly been a coffee plantation.

Miss Fannie Perkins was the founder of the orphanage and boarding school. For many years she was its effective and vigorous manager. She and the boys laid water pipes from springs higher in the hills to bring water to the school. Garden plots were laid out and vegetables were grown. The boys cut, carried, and stacked the wood used as fuel. The girls were taught to cook, to care for the building and to look after the younger children. Life was primitive and the struggle was hard but many are the men and women who today bless and reverence the name of Fannie Perkins. Other names connected with Thandaung are Luella Rigby Jones, Charlotte Illingworth, Sadie Smith, Emma Amburn Arnold, Phoebe James, Roxanna Mellinger and Lela Kintner.

As the years passed the status of the school gradually changed as did the needs of the pupils, and less industrial work was done. Finally it was decided that a new location should be chosen. Several factors entered into this decision. The site had been washed by thirty years of two hundred inches annual rainfall. The school had outgrown the building. Either a new building or large extensions would mean a great outlay of money for the buildings themselves and for retaining walls. Due to the larger number of students trips had to be made every five days to the bazaar at Toungoo, thirty-three miles away over a winding, hazardous road. Dr. Cote, the elderly French-Canadian lady doctor who looked after sick children would soon be no longer able to carry on. For these and other reasons, it was decided that the school should be moved, and Kalaw was chosen as the new location.

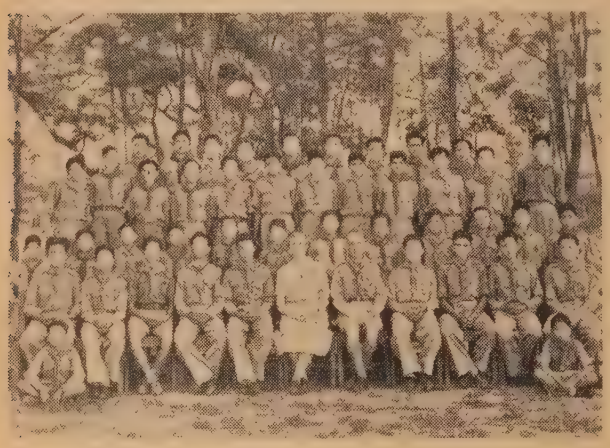
Miss Roxanna Mellinger and Miss Lela Kintner were in charge of the school when the change was made. It was no small task to move equipment for a large school to a new location but when school opened in 1928, they were ready to welcome staff and pupils to this new school home. The following year a fine new brick building was erected. The building was financed by the joint contributions of the Board and the WFMS but the latter continued the management of the school.

In 1948 the school was opened under the management of a Board of Governors chosen by the American

Baptist and Methodist Churches. It had become a union school, operating under a constitution drawn up by the two co-operating groups. The British Methodists, who have a mission station in Kalaw, have heartily cooperated in the work of the school and have helped with teaching and with extra-curricular activities.

A second building housing class rooms and the school hall was erected, so the school now has boarding and class room facilities more than adequate for the pupils who now attend.

Kingswood is not a large school, for Kalaw is well supplied with schools: St. Agnes Convent, Government High School, Government Primary School, and small Chinese, Mohammedan and Hindu Schools. Our present enrollment is 207; the largest number of boarders we have had since the war was in 1948 when there were 35. In 1941 the day school had 270 pupils and there were 110 boarders, the number of boarder boys and girls being equally divided. As travel becomes easier in Burma the number of boarders will increase. At present the railway service between Lower Burma and Kalaw is often interrupted.



Boy Scout troop, Kalaw. Miss Mabel Reid, principal of Kingswood School for many years and author of this article, and the Rev. Val Silcock are in the front row, centre.

When the school was originally founded, it was designed primarily for the European and Anglo-Indian communities. Prior to the opening of the school in Kalaw the pupils were all boarders. Conditions have so changed that now pupils of many nationalities attend the school. Kingswood is situated in a town with other villages and towns near, and as there is a great demand for an education in English, other nationalities have been enrolled, and pupils of many races have been admitted to the boarding department as well as to the classes.

School lessons and classrooms are much the same the world over, so there is no need to tell of the organisation or general routine of the school, but something might be said of the conditions and circumstances of our daily living.

Kalaw has a bazaar every fifth day where vegetables, fruit, meat, fowls and different varieties of merchandise are sold. Many of these sellers bring their produce to the school to be sold. We see them coming with large bamboo baskets on their backs, the weight carried or adjusted by a strap which fits across the forehead. Fowls are carried in baskets made of bamboo woven in an open pattern. Two baskets are hung from the ends of a pole carried on the shoulders. The price is not fixed so considerable bargaining is often necessary. All the chickens are about the size of an early fry but may be as tough as sole leather. Eggs are very small.

On bazaar day everyone is free to go to the bazaar to buy, to look, to meet friends, or just to go. Many different peoples come to sell. The Shans are distinguished by their big hats and wide pants, the Padaung women by their long necks (they do not often appear these days), others by their beaded head-dress and bamboo or silver rings or hoops around the waist and just below the knee, the Taungthus by their black blouses and trousers, the Burmese and Karens by their bright jackets and skirts. Indians are usually dressed in saris or trousers, Gurkha women are fond of bright blouses and much jewelry, while Europeans keep to dress of more sombre tones.

We live as a family—pupils, staff and guests all eating together. This makes for a friendly atmosphere and a feeling of oneness. It is part of the Kingswood tradition to grow part of our food and also to have a good flower garden.

We always have a group of growing naturalists for Kalaw abounds in birds, moths, butterflies, beetles, the praying mantis, the stick insect as well as wild flowers, orchids and some wild animals. It is nothing to find beetles under pillows and in pockets, ants in bottles fed by bread from our table, or to see conversation interrupted when a moth or butterfly is spotted, and resumed only when the chase is over. We have a five-year-old this year who is one of the most ardent of naturalists-to-be.

Every Sunday after our evening meal, we gather for a sing-song, a custom which goes back to the early days of the school. The favourite hymns are chosen and sung until each person present has had a chance to name one. Then the minister of our English Methodist church in Kalaw or someone in charge of the service closes the meeting with a prayer. I venture to say that our boys and girls know more of the contents of our Methodist Hymnal than a like number of boys and girls in the States. Boys and girls of former years often speak of this Sunday Evening sing-song with sincere affection.

On Sunday mornings we have our own worship service for children and teen-agers or go to the services in the Methodist or Anglican churches in Kalaw. All go whether Christian or non-Christian. Bible classes are held in school during the week.

Thus our boys and girls grow from child hood into youth, and leave Kingswood. We hope that when they become adults they will be men and women, well adjusted to life, with strong moral and religious convictions, who will be able to make a worth-while contribution to the home, the church, the community, the nation, and the world.

APOLOGIES ARE IN ORDER

In our February-March issue, we incorrectly listed the Rev. Timothy Huang as a delegate to the Southeastern Asia Central Conference from the Malaysia Chinese Conference. Instead, the name of the Rev. Tiang Cu Gi, of Ayer Tawar, Perak, should have appeared. We are glad to make this correction.

AROUND THE MAP

Participating in a programme of Tamil lyrics at the recent session of Malaya Conference were these young people and their director, the Rev. M. Thangamuthu, of Klang and Port Swettenham.

More on
GOH HOOD KENG

the enlightenment and advancement of all South-east Asia. As a Minister of God, Mr. Goh Hood Keng has created a separate chapter in Straits Chinese history and stands as a proud landmark of Methodism in this part of the world.

We are honouring here today one of the greatest of living Straits Chinese: great in his service to others in the name of Christ, great because of his sacrifices and his personal sufferings, great as one whom God has definitely marked out as His chosen vessel among the Straits Chinese. As a Straits Chinese community, we love him and honour him and shall always cherish him as the one among us who has not only proclaimed, but by every act of his life testified to these words of his very own:

"I am happy in the Lord's work. I have one dominating passion and that is 'to preach Christ and Him crucified.' I ask for no greater work, I covet no greater honour."

We praise the Lord that He has so arranged matters that Mr. Goh Hood Keng can now be spared from his other duties and devote himself solely "to preach Christ and Him crucified." We who have been so richly blessed by his preaching want to pledge our continued support of him in his evangelistic career and hope that the voice of a Straits Chinese shall be raised for Christ not only in our region but that the whole world shall one day hearken unto what the Straits Chinese has to reveal of God and His goodness. Mr. Goh Hood Keng is verily the contribution of the Straits Chinese people to Methodism. God grant that this contribution may enrich and strengthen Methodism for the world.

Upon concluding his remarks, Mr. Yap handed a cheque to Mr. Goh "as a first gesture of the support of this Church of his evangelism" and with the prayer "God speed Goh Hood Keng and his evangelism."

SARAWAK

Nanga Mujong—Thomas and Jennie Harris reported on February 22:

"A small part of the Nanga Mujong building project is under way. Most of the timber and materials for our house are being prepared in Sibu for quick assembling on arrival at the parsonage site. By contract agreement, the contractor is responsible only for delivery of all building materials from Sibu to the mission station at Kapit. Because of uncertain river travel from Kapit to Nanga Mujong (20 miles) by launch, the mission must assume the responsibility for getting materials moved from Kapit to Nanga Mujong. This effort will require the services of a boat operator and helper, the hire or possibly the purchase of an additional longboat, and petrol to keep them on the move.

"The attap school is two-thirds complete. The present demands of harvest caused temporary suspension of the work, and although still in the midst of harvest, some faithful patrons reported today to resume work. Their labour on the school project is free. The mission furnishes them with a noon-day meal. Furnishings for the classrooms are yet to be supplied.

"Our visits to Nanga Mujong are now more frequent and several—fold in purpose. While attending to matters of building, we make use of the opportunity to visit our Iban (Dayak) patrons in the longhouse communities. Within the past two days, while rice is being harvested, we visited and took pictures of some patrons while at work in the field in order to get clearer ideas of their methods of harvesting, their problems and special needs. In one field visited, the harvesting was a stalk-by-stalk clipping off of the rice penicle (seed head). A piece of tin the size of four common razor blades, with a 3-inch stick through the centre to steady it in the hand, was the only instrument of harvest. A slow process indeed, even after the rice is found in the tall, thick grass. Here with challenging opportunity all about us, we realized that His harvest is truly great, and we would hasten to do His bidding.

"We took along with us some visual aids and gave the families of one longhouse community glimpses of what other people elsewhere are doing to improve agriculture, health, education and general home life. Their enthusiastic response to this programme warmed our hearts and brought to us a sense of real joy in serving. In this field of opportunity we trust that God will use us to the fulfilment of His promise of a more abundant life for these people."

SUMATRA

Methodist English School, Medan—The Principal, Mr. James H. Pyke, who arrived in Medan last June, reports that much progress has been noted in the morale of students due largely to the formation and operation of a Student Government organisation. Committees on discipline, safety, hygiene, library, year book, MES magazine, literary-dramatic-debating, assembly, entertainment, and sports were set up through the Student Government. This plan gives students more participation in school affairs as well as basic training for democracy.

The library committee rendered valuable assistance in cataloguing available books. It is now possible to receive shipments of books from Singapore and so the former practice of renting textbooks has been changed and students now are sold textbooks.

At the end of 1951, 1820 students were on the roll and there were forty-one staff teachers. Last August Mr. Mohamed Saleh Arif, who with Mr. Lo Soo Tean had been acting co-principal before Mr. Pyke's arrival, was granted a scholarship for six months' study in the United States. Three of the more experienced teachers have now assumed responsibilities as supervisors of the elementary, intermediate, and high school departments. They are: Mrs. Teh Hock Eng, Mr. Romulus Tobing, and Mr. Lim Giok Khoon, respectively. Mr. Chiam Fred was appointed business manager to receive and disburse funds and to handle matters of upkeep, repairs. and purchasing.

Graduation exercises on December 14, 1951, featured the granting of diplomas to twenty-two boys and girls. Four of these had good expectations for college study in America. Three others hoped to enter the University of Djakarta, Indonesia.

BURMA

The corner stone of the new wing of the Methodist English School, Signal Pagoda Road, Rangoon, was laid on February 20 by His Excellency Sao Shwe Thike, the President of the Union of Burma.

EKLUND LEADS AT KUALA LUMPUR

The Rev. Abel Eklund, of Wesley Church, Seremban, was elected chairman of the Kuala Lumpur section of the Malayan Christian Council at its annual business meeting at the Presbyterian Church, Kuala Lumpur, February 20. He succeeds the Rev. B. J. Gurney-Fox of St. Mary's Church.

Miss F. G. Carpenter of the Church of England was chosen secretary and the treasurer is Mr. D. S. Ferguson of the Presbyterian Church.

Two Methodists were elected to the executive committee: the Rev. G. J. Teilmann, Jr., and Mr. T. K. Cheong. Others on this committee are Padre Fox, the Rev. V. E. Thomas of the Mar Thoma Church, and Mr. V. Rajaratnam of the YMCA. One more place is yet to be filled.

A special committee on resettlement work was appointed by the chairman. It is composed of Canon G. K. Carpenter of the Church of England, the Rev. T. M. Oliver of St. Mark's Church, Seremban, and the Rev. Robert F. Lundy of Klang.

The Mar Thoma Church was voted into membership of the Council and the application of the Lutheran Church awaits approval. The Rev. John Fleming, new secretary of the Council, addressed the meeting following the business session.

Selangor Christian Youth Council Elects Toh—Mr. Toh Kheng Teik, president of the MYF at Wesley Church, Kuala Lumpur, was chosen to be chairman for 1952 of the Selangor Christian Youth Council, in the annual general business meeting at Wesley Social Hall, February 23. Another Methodist, Miss Ruby Muthu, of the Kuala Lumpur Tamil Church, was elected one of two vice-chairmen.

CENTRAL MALAYA DISTRICT

Methodist Girls' School, Kuala Lumpur.

An urgent need this year is a tuck shop at the Junior School. Plans are being made to find the necessary funds. Pupils have again volunteered to contribute towards the "Busy Bee" project which was started in 1951. It is hoped to have a Food-and-Fun Fair during the third term.

Miss Chan Mee Kiaw, one of last year's senior students, has joined the staff this year. Three others, Lily Tan, Au Yong Moh Chan and Chung Kean Yue, are attending post senior classes at Victoria Institution, Kuala Lumpur.

Two new members on the staff of the Junior School are Misses Sybil Nadarajah, formerly of Anglo-Chinese School, Ipoh, and Margaret Clink, who holds a Froebal certificate from England.

THEY WON THEIR FRIEND

Lu Si Poh, 71, (left) had been a member of the Hokkien Church, Kuala Lumpur, for many years. His lifelong friend, Kow Tiam Chuan, 68, (right) joined the Church in August, 1951, after years of friendship and Christian witness on the part of Mr. Lu. The two men thought of their mutual friend, Woon Hong Heng, and decided to attempt to win him. They explained the teachings of Jesus, the way to become a Christian. They led him to Christ. It was a day of great rejoicing when he was baptised and joined Wesley Church, Kuala Lumpur, December 16, at the age of 77.

Methodist Boys' School

Mr. Lee Ha Ing, who has been on the staff since 1948, was transferred to Anglo-Chinese School, Singapore, at the beginning of this year. Members of the faculty entertained him at a farewell dinner just before his departure from Kuala Lumpur.

Temporary probationary teachers at MBS are N. Kulasingam and V. Balasingam. Mr. E. Kandiah was transferred to a Government school at the beginning of this term.

Total collections from "Operation Ant" for 1950 and 1951 are $15,605. The Government grant has been approved and ten new classrooms will be built before the year is over.

Bishop Arvidson Visits Malaysia—Bishop Theodor Arvidson, presiding officer of the Northern Europe Central Conference, visited four stations in Malaya and two in Sumatra as a part of an extensive tour en route to the United States, in early March.

The bishop had been invited to spend three weeks as guest of the four Methodist bishops of India. Follow-

ing his visits there, he came to Singapore on March 4 and then went by air on March 5 to Taiping, where he was the house guest of the Kjell Knutsens.

His itinerary on March 6 took him from Penang to Medan and thence to Tebing Tinggi. At the latter place he renewed contact with the Rev. and Mrs. Eric Lager.

Over the weekend, Bishop Arvidson was guest preacher at Wesley Church, Seremban, and met with missionaries of The Methodist Church in Singapore, March 10. He then flew to Sydney for official visits.

The Bishop planned to be in Colorado Springs, Colorado, for the Conference on Missionary Strategy, which began March 23, and thence to the General Conference in San Francisco.

Bishop Arvidson was a schoolmate of the Rev. Abel Eklund more than forty-five years ago in Upsala, Sweden, Theological School. He was elected Bishop in 1946 and his work, in addition to Scandinavia and the Baltic, also includes the Russia Mission. Although he cannot visit in Russia, he has information that the Methodists in that Mission are holding services.

Kuala Langat Has a Committee

Telok Datoh, hub of Kuala Langat District, Selangor, is the site of a new Methodist English School to be built as soon as funds permit. February 22 was the curtain-raising event, when an all-community meeting was held and patrons, general committee, and building committee were set up.

Although near by, at Banting, there has been for some years a small Methodist school, it has no building and its present meeting place is not the property of The Methodist Church. Many Banting residents failed to return from labour on the Burma-Siam Railway, during the War, and much patronage for the school consequently was lost.

Three acres have now been granted by Government for the construction of a school and teachers' quarters. Since there actually is no English school in the entire district, community leaders were enthusiastic in their desire to see the project brought to a successful completion.

After the meeting on February 22 at the Hokkien Club, Banting, a second gathering convened at Telok Datoh on February 29 and set in motion a campaign to raise $30,000 in the District. Canvassing is already under way. Madam Chi Leong, of Banting, has signified her interest by contributing an initial $1,000 to the fund.

Mr. P. H. Setchell, enterprising District Officer in Kuala Langat, is chairman of the general committee and has manifested an exceptionally fine attitude of cooperation. Mr. G. S. Arumugam, manager of the present Banting school, is a patron and a member of the building committee.

SOUTHERN MALAYA

Students at Klebang Methodist School, Malacca, were saddened in the death on February 12 of Mr. R. M. Jesse, father of Miss Christine Jesse, who has attended the School for some time.

Mr. Jesse, Officer Superintending the Police Circle at Klang, was killed in an ambush by terrorists near Kuala Selangor, while engaged in re-grouping inspections with other Government officials on a rubber estate.

WHO DO I WRITE?—AND WHERE?

In order to prevent further confusion in the ranks, the following post office addresses are given for the convenience of readers from the entire Area, but particularly those in Malaya:

If you are writing a letter to—
The Methodist Book Room,
The Mission Treasurer,
The Conference Treasurer,
The Bishop,
send it to POST OFFICE BOX 483, SINGAPORE.

If you wish to contact staff members or students at Trinity College, the proper address is: 7 MOUNT SOPHIA, SINGAPORE.

All correspondence intended for the president and the treasurer of the Woman's Society of Christian Service should also go to 7 MOUNT SOPHIA, SINGAPORE.

The Rev. R. A. Blasdell is Secretary of Christian Literature, and his office is located at 5 MOUNT SOPHIA, SINGAPORE.

The Malaysia Message is edited from 4 BUKIT JAVA ROAD, KLANG, SELANGOR, MALAYA, and anything having to do with material for its pages, whether advertising or otherwise, should come to that address.

The address of Ted C. Miles, Business Manager of The Malaysia Message, is 2 WESLEY ROAD, KUALA LUMPUR, MALAYA, and he should be written regarding any matter which relates to subscriptions.

Twenty-six students are enrolled in Trinity College this term. Here are all but six.

Mr. and Mrs. Jesse and their children, Christine and Nicky, had been transferred to Klang from Kuala Kubu Bahru last October. They lived on Fort Road, near the Methodist compound.

Miss Ruth Kesselring editor of *The Breeze*, publication at Klebang Methodist School, said in the issue of February 23: "For the second time in less than a year tragedy has come to our school. Last year in May, Helen Evans did not come back to school after vacation, but went to England with her mother and little sister Erika because her father was killed. Now again, one of our girls is left fatherless. On February 12th we received the terrifying news that Christine's father, Mr. Jesse, had been shot. She was very sad about it, as anyone would be, but she was braver than many of us would have been."

Mrs. Jesse and her children sailed for the United Kingdom on the "Chusan" on March 2, from Penang.

"Thy Kingdom Come; Thy Will Be Done" is the theme for the All-Malaya MYF Institute which gets under way on April 15 and concludes on April 23. Anglo-Chinese School, Barker Road, Singapore, will be the scene of the grand gathering of Malayan youth and their counselors and leaders.

Dean of the Institute is the Honourable Thio Chan Bee while Mr. Eric S. B. Wee is the efficient and thorough Business Manager. General chairman of plans is Mr. S. T. Peter Lim, secretary for Young People's Work, The Methodist Church, Malaya.

The eight-day programme will be a full but varied one. All delegates are asked to be present for registration at 5:30 p.m., April 15. The remainder of that day will be given over to fellowship and recreation, and the same plan will be followed on April 16 and April 19.

On the other Institute days, the morning programme will take this form:

7:00 am — Morning Watch
7:45 am — Breakfast
8:45 am — Plenary Session
9:30 am — Discussion Groups
10:30 am — Recess
11:00 am — Bible Study
12:00 noon - MYF Workshops
1:00 pm — Lunch

Various MYF groups in Malaya will lead the Morning Watches with assistance from certain fraternal delegates. Speakers will be chosen by the Dean in consultation with the Secretary for Young People's Work.

The Plenary Sessions will feature the following themes, which will be presented by different panels of speakers and then discussed in smaller groups numbering 30 in a section: (1) Thy Kingdom Come; Thy Will Be Done—As Christ Lived It; (2) As Applied to World's Problems; (3) As Applied in One's Own Country; (4) As Applied to the Church; (5) As Applied to Personal Life and in the Home.

The Bible Study will be based on selections from the Gospel of John and groups will be formed of twenty in each, composing a total of thirty groups. Each group will be led by a selected leader who will be assisted by others. On April 16, all such leaders will be told exactly what to do.

At noon the daily programme will turn to the MYF Workshops. This will afford an opportunity for practical work. Instituters will select three courses in order of preference. As far as possible each delegate will be given his first preference but chapter presidents should see that their delegates take different courses. There will be five sessions for each course.

The MYF Workshops available are: (1) MYF Aims and Bases of Organisation; (2) Meetings and Programme Technique; (3) Stewardship; (4) Worship in the MYF; (5) Evangelism; (6) Missions; (7) World Friendship; (8) Community Service; (9) Recreation; (10) Cultural Programmes in the MYF; (11) The Training of Leaders in Youth Organisations; (12) Publicity in the MYF.

Materials for the Discussion groups, Bible Study, and MYF Workshops will be prepared and distributed to all Instituters.

Business Manager Wee has stated that the maximum number of delegates who can be accommodated is 600. All registrations were to have been handed in by March 15. Mr. Wee has made efforts to assist delegates in matters of transportation, schedules, and costs.

A wide variety of competitions has been planned and elimination contests have already been held on the district and local church levels. Competitions include the following fields: (1) Badge; (2) Photograhy; (3) Posters; (4) Talent-Time; (5) Music; (6) Essay; (7) Oratorical; (8) Souvenir Magazine Cover Design. Full details and rules for these competitions have been published in Institute Bulletins 2 and 3, issued by the Business Manager.

Says Mr. Wee: "What am I attending this Institute for? Is it for the sake of winning prizes, for showing my prowess and talents and generally having a good time?' These must only be a part of the experiences each of us should look forward to. To me the Institute theme 'Thy Kingdom Come, Thy Will Be Done' breathes the spirit that essentially must be the foundation of this Institute. Let us all come to this Institute humbly seeking God's will and purpose for each one of us.

"The physical satisfaction of our needs although important are not all that count. What Malaya needs more than anything else are men and women leaders who have the strength of character and honesty of purpose, combined with an indomitable will grounded firmly in a faith in God, willing to find out what God wants them to do for their country and inhesitatingly obedient to God's will. Come to this Institute prepared in mind and heart to find God's will and purpose for your life and back your actions with Christ's Spirit of love and unselfishness, honesty and purity — then the Institute will mean much to you."

MYF

Peter Lim

WELCOME TO INSTITUTE!

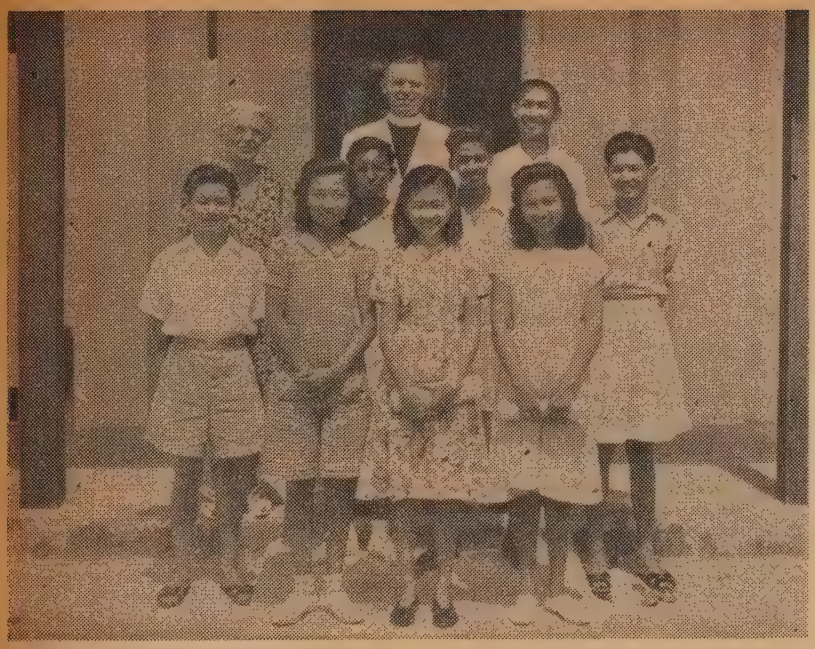
We in the Reception Committee are especially looking forward to meeting you. We shall try to make your stay in Singapore as esthetically and mentally enjoyable and as spiritually victorious as possible.

On arrival, members of the Reception Committee will welcome you at rail, road, sea and air terminals. We shall drive you to the new Anglo-Chinese School, the Institute premises, help you check in with your baggage, and see to your accommodation and personal comforts. We shall be your friends and guides throughout the Institute, and after . . . All of us will be at your service all the time everywhere. . . . .

There are many more things in our minds. We will strive to make your stay in intriguing Singapore a delightful one, and try to repay you, if we ever can, for your generous hospitality so freely shown in past institutes in your home towns.

For the Reception Committee
Yours very truly
Chen Chi Wei, Chairman

MYF Members and Counselors at January Institute in Teluk Anson



Kuantan's Newest Church Members: Received into the membership of Methodist Union Church on October 28 were these young people. Front row: left to right, Lee Swan Bee, Cheah Seok Choo, Lee Swan Choo. Second row: Edmund David, Vethamanickam, Peter Chong. Counsellors in the third row: Miss Lois Rea; the Rev. Gunnar J. Teilmann, Jr., officiating minister; Mr. Lee Teow Lye, Sunday School superintendent.

TELUK ANSON PLAYS HOST TO RALLY

"This Is Our Faith" was the theme of the Sub-District Rally of the MYF at Teluk Anson's Anglo-Chinese School, January 9-11. The Rev. J. Harry Hanies of Ipoh was the Dean.

School holidays became a time of significant inspiration in talks upon the theme, Bible study, discussion periods, and forums. There were thirty-nine delegates from six outstation chapters and fifty-four persons registered from Teluk Anson MYF.

"As a result of the Rally", says the president of the MYF at Teluk Anson, "there has been a very marked increase in the attendance, and keener interest is shown at the meetings of the Teluk Anson MYF. Without doubt, some have been brought a few steps nearer to the day when they will acknowledge Christ as their Lord and Saviour.

"At the opening session of the Rally, the Dean reminded the delegates that the success of the Rally was in their hands and that when the Rally concluded, everyone should be asking the question, 'When is the next Rally?' I am sure that this is the question which is in the minds of most of those who attended the Rally at Teluk Anson."

A TIP OF THE HAT TO LIPIS

Ted Miles, new supply pastor at Kuala Lipis, reports that a brand new MYF chapter was organised there on Saturday, March 1. Thirty-two members were present for the meeting. We extend hearty congratulations to Lipis and to the newly-elected officers, who represent Sikh, Buddhist, Hindu, and Christian backgrounds.

Leong Millan is the new president, with Iek Ah Kwong as vice-president, and Liew Kooi Loon and Leong Cheng Lang serving as secretary and treasurer, respectively.

Commission chairmen, in the usual order, are: Leong Cheng Yee, Rajesivary, Santa Singh, and Palakrishnan.

WHAT'S IN A NAME?

A great deal! What factors would you like to see considered in the naming of this magazine?

Should the new name retain the flavour of the present nomenclature? That is, should the word "Message" be retained, as significant of the need to make the magazine convey not only news but also an appeal for the Gospel of Christ?

Or should the geographical territory in which we circulate be the paramount concern in the name? Certain it is that the inclusion of Burma in the Southeastern Asia Area should be taken into account in the name of the Area publication.

Or should we get away both from old names and new geographical labels?

Below are listed in three categories names which have been suggested over an eighteen-month period. Please cast your ballot for one of them, or list your choice in the blank space provided, and send the ballot to the Editor. This will greatly assist the Central Conference when it decides the matter next year.

Mr. Editor: Here is my suggestion for a new name:

I. ———— Message
———— The Message
———— Methodist Message
———— The Methodist Message
———— The Burmalaysia Message

II. ———— Southeast Asia Magazine
———— Southeast Asia Message
———— Southeastern Asia Message
———— Southeast Asia Methodist Herald
———— Southeast Asia Methodist Tidings

III. ———— The Voice of The Methodist Church
———— The Methodist Voice
———— The Methodist Light
———— Methodist Record
———— The Methodist Tidings.

IV. ————

Klang 1952 MYF Cabinet: front row — The Rev. Robert F. Lundy, Miss Lucy Goh Guat See, Miss Harriet Sinnathamby (president), Misses Alice and Lily Chacko; back row — Lian Teck Seng, Misses Tan Ding Eng and Tan Bee Kong, Lian Teck Jin.

NAMES IN THE NEWS

When the P. and O. liner "CANTON" arrived in Singapore, April 1, it brought **Miss Mary A. Blackford,** new treasurer of the Woman's Division of Christian Service for the Singapore office, and the **Rev. and Mrs. Tracey K. Jones, Jr.,** and two **children,** who are to assume new duties at Wesley Church, Singapore. All are former missionaries to China.

They sailed from New York aboard the Cunard Liner R.M.S. "QUEEN MARY" and transshipped to the "CANTON" at Southampton, England, March 7.

Miss Blackford comes as a full-time treasurer for the Woman's Division. She first went to China in 1916 and served on the staff of McTyeire School, Shanghai, and also in treasurer's work. Her home conference is Saint Louis (Missouri).

The Joneses have had one term in China, although Mrs. Jones was born there. Mr. Jones went to Nanking as City Missionary in 1945 and returned to the United States in 1949. After an extensive speaking tour, he was engaged as a secretary of the Student Volunteer Movement and directed plans for a recent Student Conference in America.

* * * *

The Rev. and Mrs. R. Dean Swift, have completed work on a new home outside the southern limits of the city of Waukesha, Wisconsin, U.S.A., and may be addreseed at Route 2, Box 76. A Christmas letter details happenings in the lives of their five children. **Wilbur** and his wife have two daughters and a son and are with the engineering department of the Wisconsin Telephone Company. **Wendell,** who is married to the sister of Wilbur's wife, is farming in a partnership in northeastern Kansas and they have three sons. **Lucile** is the wife of a farmer and the mother of one son. She lives near Waukesha, as does **Lorinne,** one of the twins, who is also married to a farmer. This couple have two children. The other twin, **Lawrence,** is doing missionary work at Yukosuka, Japan, after graduating from the University of Wisconsin.

It is significant that one of the second-generation Swifts is engaged in missionary activities. The Dean Swifts were associated with The Methodist Church in Malaya from 1916 until 1932. After a period of service at Anglo-Chinese, School, Singapore, Mr. Swift had additional study at Garrett Biblical Institute and became, in 1922, the first full-time principal of Jean Hamilton Training School. His final term in Malaya he was secretary of religious education and of Christian Literature.

* * * *

Mrs. Linda Lembruggen, teacher at Methodist Girls' School, Kuala Lumpur, for thirty-two years, retired at the end of 1951. An Old Girl of this school, Mrs. Lembruggen had one of the longest service records of any member of the staff.

IT HAPPENED IN HONGKONG

Her friends among former missionaries to China were grieved to learn of the death in Hongkong, February 20, of Miss Gertrude M. Cone, a member of the missionary staff in China since 1928. Her age was 50.

Miss Cone had applied for an exit permit from China one year ago but her request had been consistently refused by authorities at Nanchang, capital of Kiangsi, where she had been working in Baldwin Girls School for many years.

Cause of her death was cancer which, coupled with malnutrition and an attack of pneumonia, left her in such weakened condition when she reached Hongkong that she died within forty-six hours after leaving the Chinese border.

Circumstances of her passing were related through letters from Bishop and Mrs. Ralph A. Ward, who were in Hongkong in connection with official visits when Miss Cone succumbed.

Bishop and Mrs. Raymond L. Archer and Bishop J. Waskom Pickett also happened to be in Hongkong at the time, enroute to the General Conference.

Miss Cone was also denied medical aid and financial support from Hongkong and from America. She lived for many weeks on one small bowl of soft-rice and a little salt pickle each day.

In June of 1951 an operation was performed in a Nanchang hospital for removal of cancer from her left shoulder. When Miss Cone realized her end was near, she wrote to authorities in Nanchang and suggested that they would wish her to be out of China at the time of her death.

It was then that arrangements were made to conduct Miss Cone to the border. She was accompanied by a Chinese doctor and a nurse, and was met at the border by Miss Myrtle Smith and Mrs. Ward. Mrs. Ward as Miss Katherine Boeye was an interim missionary in Malaya in 1927–1928. She was with Miss Cone when death came.

All efforts to revive Miss Cone proved futile and Hongkong doctors said her case was a very severe example of malnutrition and dehydration.

Bishop Ward wrote: ". . . .she breathed her last about 10:30 a.m., February 20, only 46 hours after she crossed the border. She crossed the Second Boarder triumphantly and gloriously. . . .write her name in letters of gold."

* * * *

The Rev. and Mrs. Charles E. Davis, of Grenola, Kansas, U. S. A., have sent greetings to their friends in Malaya. Mr. Davis writes that they "are quite well and are still pegging away." The Davises came to Sibu, Sarawak, in 1912 as re-inforcements for the Rev. and Mrs. James M. Hoover and are credited with developing an industrial school with aid from friends in Kansas. They returned to the United States in 1916. Mr. Davis is now in his second year as pastor of the Methodist Church in Grenola.

Senior Missionaries Returning to Malaya in 1951: The Rev. and Mrs. Abel Eklund, the Rev. Marmaduke Dodsworth, the Rev. and Mrs. Robert A. Blasdell meet at Kuala Lumpur. Mrs. Dodsworth was unable to be present.

* * * *

Albert Goh, an old boy of the Anglo-Chinese School, Singapore, in the class of 1946, continues to make a good record in his studies in the United States. His home address is 255 Bukit Timah Road, Singapore, and he is now a fourth-year student at Western Reserve University's School of Medicine, Cleveland, Ohio.

Albert first went to the United States in 1947 and enrolled at Morningside College, Methodist-operated School in Sioux City, Iowa. He then won in 1948 a scholarship to study at Bowling Green State University, in Ohio. Following the completion of three years' undergraduate work, he was admitted to Western Reserve for the study of medicine.

Following his election at Bowling Green to several honorary societies and his awards in oratorical contests, he become badminton champion at Western Reserve for 1950-51. He also was chosen treasurer of Nu, Sigma Nu, national social medical fraternity.

Albert plans to return to Singapore after obtaining his medical degree and will do research work on tuberculosis.

* * * *

Miss Henrietta Appacutty

Poliomyelitis struck at Kuala Lumpur and claimed Miss Henrietta Appacutty, 13, as its victim, March 8.

Henrietta, a student at Bukit Bintang Girls' School, became suddenly ill on Friday, March 7, and all efforts to counteract the dread disease were fruitless.

Miss Appacutty was the only daughter of Mr. and Mrs. Henry Appacutty, 1159 Jalan Melor, Kuala Lumpur. Her grandmother is Dr. Emilie Lee, widely-known member and benefactor of Wesley Church, Ipoh.

Funeral services were conducted on Sunday, March 9, by the Revs. Ralph A. Kesselring and Gunnar J. Teilmann, Jr.

We extend profound sympathy to Dr. Lee and to the grieving parents.

Bata

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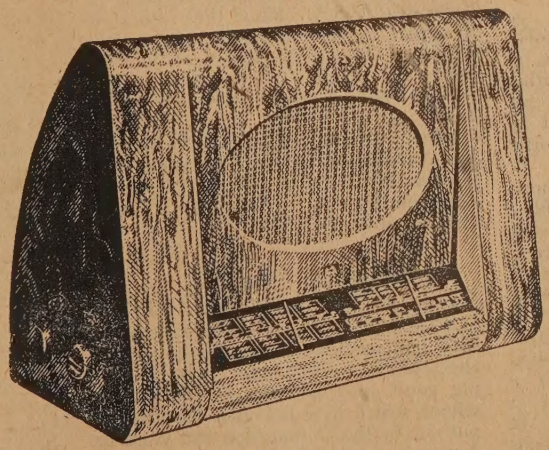

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Christian Education

Theodore R. Doraisamy

CALENDAR FOR APRIL AND MAY

April 6: Palm Sunday.
April 11: Good Friday.
April 13: Easter Sunday. New materials have been issued by the Commission on Christian Education.
April 15–23: MYF Institute in Singapore.
May 4: WSCS Sunday.
May 11: Mothers' Day (or parents' Day or Christian Education Sunday). Materials which were issued in 1951 can be supplied upon request.
May 19–25: Methodist Emphasis Week in churches, schools, etc.
May 25: Aldersgate Sunday, the anniversary of the coversion experience of John Wesley (May 24). "The Advance for Christ and His Church" in 1952 features our Methodist heritage.

* * * *

We repeat our request for materials on

(1) Temperance and Public Morals including Gambling — Miss Loomis, Editor.

(2) Methodist Emphasis — Executive Secretary and Committee working.

(3) Library and materials from the USA — Miss Gruber in charge.

(4) Easter and Christmas materials — Dr. H. H. Peterson in charge.

* * * *

Available (and already mailed to pastors and principals) is a list of books which represents our present nucleus of a Christian Education Library. Further copies of the list may be had at $1 per ten. The present lot will be sent to Malacca for a season and then on Northwards. A second collection will be travelling in the North when a comprehensive lot of books can be assembled. Those with books to sell at reasonable second-hand prices are asked to communicate with the Secretary. Gifts of useful magazines have been received; more will be welcome.

We are publishing a tract on Methodist Emphasis available for $2 per hundred now. We also have a scheme for a brochure on Local Festivals and a Christian interpretation for the use of schools and churches. Your suggestions are invited for this project. This would include a history of the origins of such festivals, an examination of local festivals from the descriptive, interpretative, and critical standpoints. Appropriate Scripture would be suggested to be used for the season concerned. The idea behind this is to seek ways and means of capitalizing on local customs for Christian teaching and at the same time giving Christian content to our own celebrations. For example, chapters on Thaipusam and Chinese New Year would present golden opportunities of presenting Christian thought and standards.

* * * *

We suggest for:

CHRISTIAN EMPHASIS WEEK IN SCHOOLS: a series of chapel services with representatives from the local churches, MYFs, and Sunday Schools inviting pupils and speaking to them; those schools which have not used the materials put out by the Commission two years ago may secure sets of six copies at $1 per set.

MOTHERS' DAY: copies of the printed brochure of the Commission may be obtained at a set of six for $1 per set.

* * * *

All orders for materials SHOULD BE ACCOMPANIED BY CASH, as we have no machinery for making out bills and accounting, etc.

ANOTHER MEMBER OF "THE CLUB"

On the eve of his departure for America, the Rev, Henry V. Lacy was admitted into membership of one of the most exclusive clubs in Methodist circles —that company of missionaries who have marked the fortieth anniversary of their coming to the Far East.

It was on Leap Year Day — February 29, 1912 — that Mr. Lacy reached Foochow to begin his missionary career. Again in Leap Year, March 1, 1952, he sailed from Singapore on the Indo-China Steamship Navigation Company's vessel, "Esang".

Mrs. Lacy, who went to California last September, joined the "Club" in 1948. She went to China four years before the man who was to become her husband, although he holds a record of his own in that he became a resident in Foochow in 1887, when his parents came to China as missionaries.

Other members of the group include Miss Norma B. Craven (1908), the Rev. Abel Eklund (1909), and Miss Mabel Marsh (1910). Bishop Raymond L. Archer attained membership in December, 1951.

Mr. Lacy handed over the office of Mission Treasurer to the Rev. James H. H. Berckman on February 15 but remained to assist him in becoming familiar with the work. After stops in Port Swettenham, Penang, Rangoon, and Calcutta, Mr. Lacy toured Northern India.

Stops are scheduled also in Marseilles, Switzerland, and England, with a voyage on the Atlantic to New York in May. The American address of the Lacys is 419 West Wilson Avenue, Glendale 3, California, U.S.A. Since their arrival in Singapore in June, 1949, they have made a host of friends in Malaya.

Christian Literature

Birdice Lawrence

The Methodist Book Room has recently received the following new stock:

THE LION AND THE LAMB, by Gerald Kennedy
WITH SINGLENESS OF HEART, by Gerald Kennedy
FACES ABOUT THE CROSS, by Clovis G. Chappell
YOU WILL SURVIVE AFTER DEATH, by Sherwood Eddy
THERE ARE SERMONS IN STORIES, by W. L. Stidger
RESTORING WORSHIP, by Clarice Bowman
THEY'RE ON THE WAY, by Samuel Shoemaker
ABOUT MYSELF, by Nevin C. Harner
STRENGTHENING THE SPIRITUAL LIFE, by Nels F. S. Ferre
A FRESH APPROACH TO THE NEW TESTAMENT, by H. G. G. Herklots
SAINTS WITHOUT HALOES, by Alvin E. Magary
THESE SOUGHT A COUNTRY, by Kenneth Scott Latourette
A PLAIN MAN LOOKS AT THE CROSS, by Leslie D. Weatherhead
THE WAY TO POWER AND POISE, by E. Stanley Jones
THE LIFE WE PRIZE, by D. Elton Trueblood
THE FRUITS OF FAITH, by J. Richard Spann

* * * *

MY FAVOURITE RECIPES

by

Ellice Handy

Principal, Methodist Girls' School, Singapore.

MY FAVOURITE RECIPES is now on sale in the Methodist Book Room and in the Methodist Girls' School, Singapore. The price is $5 per copy.

In this book, Mrs. Handy has shared with its readers choice recipes for Malayan, Indonesian, Chinese, and some European dishes. All of Mrs. Handy's recipes have been tried and tested, and are the result of years of experience on the part of one who appreciates the fine art of cooking.

An interesting feature of the book is a section on Asian recipes that can be used in the United Kingdom and in the United States of America. To make the book thoroughly usable, Mrs. Handy has included a measurement guide, an oven temperature chart, a list of handy things to have in the kitchen, and a language equivalent chart giving the English names for Malay terms.

(This book is being sold at no profit to the author. The entire proceeds of its sale are to be applied to the Methodist Girls' School Building Fund).

—Reviewed by Miriam J. Gruber.

Philip Loh, son of Dr. and Mrs. Loh Poon Lip, of Singapore, is one of 175 students from forty-four countries attending the University of Iowa at Iowa City this year.

Philip expects to receive his master's degree in parasitology in June and will then continue his studies in England before returning to Malaya to teach and do research work on tropical parasites.

His bachelor's degree in zoology was obtained from Morningside College, Sioux City, Iowa, in 1950. He has a brother who is studying engineering at the University of Michigan.

* * * *

Miss Asmah, daughter of Captain Mohamed Salleh, M.B.E., M.C.S., entered our Malay Girls' Hostel in Malacca in January, 1940, and remained until the end of 1941. After the War, she returned to the Hostel in 1947 and passed her Senior Camrbidge examination in Methodist Girls' School, Malacca, in December, 1950.

Last year she was appointed as Cadet Social Welfare Assistant in Seremban and has passed the Departmental course at Kuala Lumpur. She has now been granted a Departmental scholarship for higher studies at Nottingham University, England. Hers is a two-year course in Social Science and a one-year study of Child Care. She expects to sail in September.

We congratulate Miss Asmah on this honour and we wish her every success in her studies in England.

Miss Asmah

When the **Rev. James H. H. Berckman** assumed his new duties as Mission Treasurer in Singapore, he brought to the post a long and varied experience from thirty years as a missionary in China.

As evangelistic missionaries, he and Mrs. Berckman were connected with Allen Memorial, Haygood Memorial, Moore Memorial, and Chapei Churches in Shanghai, and with Carriger Memorial Church in Changchow.

Mr. Berckman taught in McTyeire, Soochow University Middle, and Soochow University Law Schools and was district superintendent in Shanghai for six years. He also held the post of Director of Adult Education in East China Conference for a like period.

His relationship to the treasurer's office in Shanghai began in 1938 and continued until 1942. He was China Branch Treasurer in the years 1946-1950.

While living in Chungking he became Controller of United China Relief in Chungking, 1945-1946 and was Treasurer of the American Advisory Committee for Church World Service, in Chungking and Shanghai, 1945-1950.

The Berckmans were educated in the southern part of the United States. Mr. Berckman graduated from Cumberland College and the School of Religion at Vanderbilt University, both in Tennessee, and had addditional graduate work at Vanderbilt and at the YMCA Graduate College. Mrs. Berckman is a graduate of Athens College, in Alabama. Both have taken additional work at Scarritt College.

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The furlough address of the **Rev. and Mrs. F. E. Manton** of Burma is 1221 Spink Street, Wooster, Ohio, U.S.A.

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The Rev. Chew Hock Hin, has written the devotional message for April 5 in the current issue of *The Upper Room.*

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Miss E. Stella Cass, who will be remembered in Ipoh and Penang, as well as elsewhere, for her work in our schools, is now living at Penney Farms, Florida, U.S.A. She is very active in church affairs and is busy in speaking engagements, not only as a former missionary but also in the Women's Christian Temperance Union, of which she is President of the Northeastern District in the State of Florida.

"Do you know", she says, "there is nothing that brings me greater joy than receiving *The Malaysia Message.* I do feel so happy to see the fine Christian work that my boys and girls and teachers are doing. I shall appreciate it if you give them my greetings and good wishes through *The Malaysia Message.*"

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The Rev. and Mrs. Burr H. Baughman, spent a work-holiday in the Peninsula in late February and early March. After a time in Penang, Mr. Baughman spoke at Fitzgerald Memorial Church there on March 9, He was guest preacher on March 16 at Wesley Church, Kuala Lumpur, in the morning, and at Wesley Church, Klang, at night.

Mr. Ismail bin Alang lived in our Malay Boys' Hostel in Malacca from 1934 until 1948 while attending the High School in Malacca, where he passed his Senior Cambridge examination.

Ismail has been an announcer in the Malay section of Radio Malaya since 1945. He has now been offered a scholarship in the University of Malaya for three years' study. We extend our best wishes for his success as he takes up this new work.

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The Rev. and Mrs. Edward K. Knettler and small son stopped over in Singapore, February 19, for a two-day visit, enroute to London from Hongkong. They were guests of the J. H. H. Berckmans. The Knettlers have been in Chengtu, China, since 1946.

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Dr. Stanley Smith and **Dr. Sidney R. Anderson** spent several days in Singapore in early February as part of their work on a survey of theological education in Asia. They were the guests of the Rev. Theodore Runyan during their stay.

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Mr. Percy B. Bell, missionary to Malaya in the years 1929–1939 and principal of Anglo-Chinese School, Ipoh, for the latter five years of that decade, is still Chief of Advisement and Guidance for the Veterans' Administration in the state of Washington. His chief duty is to advise men leaving the Army in regard to future education and occupation. Mrs. Bell is teaching in a private girls' school. Their address is 347 East 52nd Street, Seattle 5, Washington. They write that they would like this address to be given to any Malayans going to the United States.

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Miss Chan Sui Thin, member of the georaphy department at Methodist Girls' School, Kuala Lumpur, was married to Mr. Soong Siew Hoong, well-known business man, in Kuala Lumpur, last December 15.

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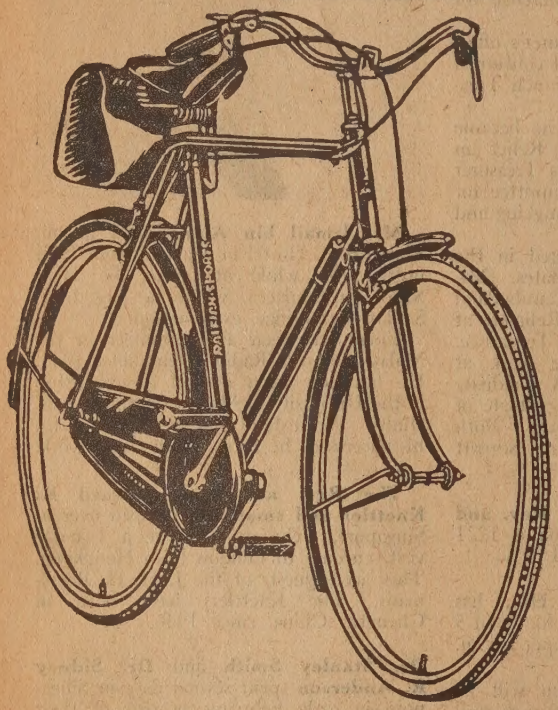

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